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ADDRESS

DELIVERED BY

COLONEL W. H. SYKES,

AT THE CEREMONY OF HIS INSTALLATION

AS THE

LORD RECTOR

OF

MARISCHAL COLLEGE AND UNIVERSITY,

ABERDEEN,

ON THURSDAY, 30TH MARCH, 1854.

ABERDEEN:
PRINTED AT THE HERALD OFFICE,
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ADDRESS.

GENTLEMEN,

I HAVE some gratification in reflecting that I do not stand before you on the present occasion as an entire stranger. I know not what your recollections may be, but some little time back, when I ventured to assail your citadel of Bon-Accord, in the hope of carrying off the honourable office of Representative of Aberdeen, I experienced so much of courtesy that, even on defeat, I took with me feelings which have ever since sustained a warm interest in all that concerns Aberdeen and her institutions—(cheers). When I appeared here, on that occasion, I might well have been considered an intruder, and have engendered hostility towards me; but, so far from this being the case, I would be proud to think that the memory of that visit may possibly have remotely led to the distinguished honour which the Alumni of this University have been

pleased to confer upon me. In addition to this tie of association, I now learn that a fortuitous incident, of which you are not likely to have any cognisance, renders the connection of my name with Marischal College not altogether so inapposite as it may appear upon the surface. My sons, through their mother and her maternal ancestors, are descended from the Founder of this noble institution, and my election, therefore, somewhat curiously and unexpectedly, establishes a link between the past and the present in the history of the progress of your College. But, Gentlemen, neither my previous connection with Aberdeen, nor the tie just adverted to, give me that confidence in addressing you from this chair which I could have desired. Although not altogether unused to appear before masses, both military and civil, I yet feel that, before the Alumni of a University, the old soldier, and the amateur litterateur and dabbler in science, occupies a hazardous position, and I cannot but attribute the honour you have been pleased to confer upon me to your own ardent love of knowledge, and a desire to testify your respect and reverence for it, by elevating its reputed possessor to distinction, rather than to my possessing any sound claims for that distinction. But whatever, Gentlemen, may have been

your motives for placing me in this chair, the act alone, even at my period of life, invigorates my sympathy in your pursuits; enhances my reverence for intellectual acquirements, and satisfies me that a sufficient reward for any labour of study is found in such a verdict as you have been pleased to pronounce in placing me here, and I feel myself wanting in terms sufficiently to thank you for the distinction—(applause). Gentlemen, it has been usual with my predecessors in this office to address you comprehensively and eloquently on the studies and pursuits of youth, and on the growing impetus of the age for extended and improved Education—and I might be considered wanting in my duty, were I not to dilate even upon a hackneyed subject, but happily to be listened to, I presume, on the present occasion, by many who have not had the advantage of hearing the graceful periods and prudent counsels of Lords Carlisle and Eglinton—(cheers). Education is a familiar term, and yet what does this term mean, what is its significancy, wha its bearing, and what its object? Is it writing, and reading, and arithmetic? accomplishments which unhappily terminate the education of tens of thousands of the children of the lower classes of society. But these accomplishments are no more

Education, than knives and forks constitute a dinner—(cheers)—they are merely the means to ends; the tools with which to work, and which, unless the employer be duly instructed in the use of, may prove injurious or destructive to himself. In our jails, among our criminals, we record whether a prisoner can read, or write, or both, and whether he can use figures; and in our marriage registers, we count the signatures or marks of parties, and we call these indications "tests of Education"! To be satisfied with such an Education in the masses as these tests indicate, would be to run the risk of convulsions in society, from misdirected and morbid reading and consequent mischievous writing; literary ignorance would be infinitely safer for society, and happier for the individual than such an Education. Real Education commences at the point where the material wants and social condition of thousands compel them unhappily to stop, and here is the difficulty to be surmounted. The object of real Education is to discipline the mind, so that it may regulate the conduct and operate through individuals upon society; [illegible]ring order and increasing the sum of general happiness; the acquisition of such knowledge as shall enable the individual to contrast in his own mind opposite qualities, and to

draw such consequences as shall place good in her most attractive aspect, evil in her most repulsive forms, and thus stimulating virtuous action and the higher aspirations of our nature—(applause). Above all things Education should ceaselessly associate all knowledge with a pious reverence for the great Author of all knowledge—(applause). Now it is plain that this kind of Education, the result of a considerable period of study and reflection, cannot be imparted to those whose physical necessities withdraw them from instruction before they can enter upon it—and hence the dangers to society. The problem is one of extreme difficulty to solve; but it must be solved for the well-being of our social state, and the safety of our institutions, for "a little learning is a dangerous thing." Happily, Gentlemen, you do not come into the category I have instanced. You commence your education at that critical point which the masses, for the most part, do not pass; and you are not withdrawn from instruction when most needed, and when every step you take in advance accumulates the means to regulate the judgment and discipline the mind; provided always that the knowledge constituting the means have such associations as shall humbly connect the mind

with the source whence all knowledge springs—(cheers). Revealed religion is necessarily the primary means to fructify all secular acquirements; and, in addition, I would venture to add, from personal experience in the progress of a life now somewhat extended, that a study, in which children even could embark, but which has been much neglected, could be made ancillary to religious faith by simultaneously imbuing the mind with a genuine and enduring piety, by convictions naturally arising from the observation of the design, wisdom, harmony, benevolence, and adaptation of means to ends which regulate the combinations of the universe in organic and inorganic nature—as evidenced principally, but not exclusively, in Natural History—(cheers). Not Natural History as taught, with its bare, skeleton, profitless, conventional classifications and distinctions of orders, genera, and species; but Natural History as it might be taught, showing that, from the leviathan of the deep to the microscopic animalcule, there is scarcely one being in which some peculiarity of organization or of habit or instinct, which will not manifest, and marvellously manifest, the wisdom and goodness of the Creator—(loud applause). The child may be taught to

appreciate and refer to its source, the economy and habits of the bee and the ant; the arts of the spider, or the mechanism of the supply of its silky web; the beaver's and white ant's architectural capacities; the sphex's cunning; the dog's sagacity; the weaving of the ploceus; the tailor bird's art; the structure of the elephant's trunk; the vulture's eye; the hound's scent; the tiger's tremendous muscular paw. But I must stop. In all these, and ten thousand other instances, the adaptation of means to ends, the palpable design is appreciable by the youthful mind, and it is led with delight, mingled with awe and reverence, from Nature's work to Nature's God. But most impressive is the examination of Nature in the wondrous development under the microscope, where, withdrawn from the ordinary sight, are found the same marvellous harmonies. The instinct of animals, too, are not less matter of surprise and wonder. We can understand the spring pairings of birds, and those periodical migrations which may have given the Israelites the faith in the desert, as resulting from changes of temperature affecting organization; but its effects, which appear miraculous from their being contrary to the ordinary laws of nature and the deductions of

reason—such as the courier pigeon finding its way back to its home, over oceans and through the trackless paths of the air—we stand amazed, and see the volition of the Divinity ~~thus~~ manifested in one of his creatures, in opposition to proud man's philosophy. In Physics, also, we cannot take a step without tracing the relations between the everlasting mind and matter which strike us in animated nature; the fixed laws which bind the members of our Solar System in such harmonious action, that their motions may be calculated to a few seconds—laws which afforded the recent triumph of mathematical reasoning to Le Verrier and our Adams, in the discovery of an hitherto unseen planet, the external member of our system—laws which seem to move myriads of other Solar Systems round one common centre. In Chemistry, every combination is ruled by the Lawgiver, constantly warning man that his art has immoveable barriers. In Optics, how beautiful the laws of vision—in Photography, how marvellous the results—in Magnetism and Electricity, which enable our thoughts to girdle the earth instantaneously, what mystery! In Geology, we see the same prevalent benevolence—where but for the cataclysms which have shaken the

earth to its centre, and lifted up the Himalayas, the Andes, and the Alps, and made the coal strata and ironstone bands crop out to the surface, man would have had these riches hid from him, buried thousands of feet deep in the original horizontal position of their deposition; and the springs of the industry and greatness of nations, and more particularly our own, would have been unavailable. If we pass to Botany, with its beautiful forms, its elaborate and curious organizations, its manifold products for the use of man, we find endless sources of instruction and gratitude. If we contemplate external nature, either in her gentle and placid, or her massive and majestic features, is there any rational being, endowed with the ordinary susceptibilities of humanity, who, in the scenery of the Alps, can look unmoved on the deep blue sky—the gigantic pinnacles of rocks appearing to pierce that sky through perennial dazzling snows, or rising by the side of the fantastic seas of ice—who can view the deep gloom of the pine woods, and find the awful stillness only interrupted by the thunder of a falling avalanche? A being so circumstanced, finds his heart swell and his lips involuntarily exclaim—

> These are thy glorious works,
> Parent of good.

—(applause.) Nearly 3000 years ago an analogous feeling was in the mind of the sweet Psalmist, when he sung—

> In his hand are all the corners of the earth, and the strength of the hills is his also.
>
> The sea is his, and he made it, and his hand prepared the dry land.

I need not remind you that your own

> Caledonia, stern and wild,

presents a wide field for the instructive contemplations I have suggested — (great applause). Gentlemen, knowledge imparted with such constant associations as those to which I have adverted would insure an Education in the proper sense, founded upon a permanent basis of piety, to the almost certain happiness of the individual, and the consequent happiness of the nation made up of such individuals. If such an Education have incalculable advantages for a refined people; an Education resulting from the mere acquisition of secular knowledge, has not only its dangers, but it bears within it incipient rottenness. Independently of the testimony of ancient authors, the works of art which have come down to us testify that extensive knowledge, practical ability, and high refinement, existed amongst the people of the

empires of Egypt, of Nineveh, of Babylon, and of Carthage; and we have proofs, independently of the architectural remains, of the knowledge and refinement of the Greeks and the Romans, in their literary and philosophical labours, which are in fact the text-books of our schools. And yet where are these empires? The very sites of the capitals of two of them had become a problem until within a few years; "*delenda est Carthago*," and Athens and Rome exist but as warnings for the future. And why has this been? Because knowledge was sought for the glorification of man, and not for the glorification of God; to inflate man's pride, to minister to his luxury, and to stimulate his sensuality and to corrupt his imagination, and not to implant pious, self-controlling, and humble sentiments; and the occasional pure bright lights only rendered the general darkness more palpable. Such knowledge was dangerous to the possessors, and it may be permitted to us to believe that God abandoned them to the effects of their own conceits, and the consequent disruption of their political and social organization. Your late Lord Rector justly and eloquently said —"I think, indeed, that a radical mistake, and indeed a grievous error, would be made, if we should resort to the writers of heathen antiquity

for the true motives of conduct for our rule in life or our hope in death." Lord Carlisle was not without grounds for his comment, when Cicero declared "that virtue desired no other reward for her labours and perils than the world's applause and glory." Alas! the world's applause and glory! I pray you to consider whether this pregnant and warning passage of Lord Carlisle's be not worthy of insertion in the fly-leaf of very many of the works of the ancient authors which you daily use—(great applause). Let us hope, then, that the education of our people may be of such a nature as to promote individual happiness, the welfare of society, and the glory of God—(applause). It will scarcely become me to dilate upon what may be your most appropriate studies; individuals, according to their purposes and projects in life, will pursue one or more branches with more or less ardour and intensity than others. The dead languages, of course, cannot be dispensed with; they afford facilities for the comprehension of the structure of modern languages; they assist in the formation of style, and enable us to understand allusions to ancient usages and expressions; and most of our scientific and technical terms are manufactured from them. Every word so manufactured, a student should be able

to refer to its etymons, that he may always make a right application of it. Mathematics are essential, for they strengthen the judgment by guarding the mind against the hasty acceptation of apparent truths, which will not bear the test of demonstration. Natural History is of the highest importance in the sense in which I have viewed it. In an empire like that of Britain, on which the sun never sets, the importance of a thorough Geographical knowledge must be evident even to youthful minds, and its study charms us on to Ethnology, and to the consideration of the social and political condition of States; the manners and customs of nations, and the productions and resources of countries—all, more or less, influenced and modified by topographical position, or general physical causes. The Belles Lettres, too, are antagonistic to sordidness and meanness; moreover, you will hereafter feel, as I have often felt, the truth of a dictum I heard from the pulpit this very month, "that the arts and poetry of life are intimately associated with the religion of life." The studies to which I have adverted are independent of professional objects—they are, as it were, the springs from which the water can be drawn to slake the lime in building up other mental structures. But whatever may be your yearnings

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after knowledge, depend upon it there is not any royal road to it. It is only to be obtained by patient, persevering, and systematic labour—and one of the most essential requisites in the economy of your time.

Stultus labor est ineptiarum.

Not the minutest portion of it must be wasted in trifles, and whatever is worth doing is worth doing well. With a systematic allotment of your time, and that diligence which Mr. Colquhoun, from this chair, on a former occasion, recommended, on the authority of Cicero—

Diligentia plurimum valet, hæc precipue colenda est nobis, hæc sempor adhibenda, hæc nihil est quod non assequatur—

and you may command success—(applause). Let no difficulty, barrier, obstacle, or disappointment deter you. Persevere—resolutely persevere—and the barrier vanishes, and the goal is attained. If I may be excused for adverting to an anecdote which must be familiar to all before me, I will call upon you to bear in mind the example of your memorable countryman, Robert Bruce. Disappointed by the ill success which had attended his efforts, he was meditating on the question whether he should still persevere in his labours for Scot-

tish independence, or should abandon that cause, quit his country, and turn his energy into the then fashionable channel of the Crusades. While thus occupied, his eye fell on a spider which, hanging by a thread, was endeavouring to swing itself from one beam of the roof to another, for the purpose of completing its web. The insect was foiled, but not discouraged. The attempt was repeated six times, bringing to Bruce's recollection that he had fought six battles without success. If, said he, the spider should make another and succeed, I too will make another. The spider tried again, and attained his object; Bruce, too, tried again, and, as he never before was victorious, he never again was to any extent unsuccessful—(applause). I need not say that this is related by another of your great countrymen—Scott—(applause). Analogous anecdotes of lessons taught by insect life are related by Baber, in his struggles to seat himself upon the throne of Hindostan, and of Mahmud of Ghizni; but we need not go to Eastern antiquity for an example, when you have had a Lord Rector from the East, who held himself up to your predecessors as an example—and happily a still living example—of the sure and necessary rewards of perseverance, when the path chosen has been a right one, and tenaciously held to, even

under contumely, ridicule, calumny, malice, and all uncharitableness—when principle has been the guide, and the good of the commonwealth the object. A man of the people and from the people, a countryman of your own, he has, by his own energies and singleness of purpose, caused his bitterest opponents to adopt and to give effect to political, financial, and economic reforms, as from themselves, which in their original proposition were looked upon as almost allied with treason against the State. By his ceaseless labours for the public good for more than forty-two years in the House of Commons, he has won the respect of the representatives of Great Britain; and an admission from one of England's greatest Ministers, lately lost to his country—that he was one of the most useful members who had ever sat in Parliament. That individual, who recommended his motto of "Perseverance" from this chair, is Mr. Joseph Hume—("Hear," and great applause)—the member for Montrose. Persevere, then, to succeed; and be not deterred by the too hastily received opinion, that head-work is detrimental to health and the lasting vigour of the intellect. No doubt, if you allow your labours to be irksome—if they weary, agitate, and produce nervous irritation—then head-work may shake the

health ; but in case study be undertaken *con amore,* and looked upon as an instructive pastime, even though its duration continue for sixteen or eighteen hours a-day, meals and exercise inclusive, then I will venture to express my belief, from some personal experience, that head-work is as likely to strengthen and invigorate the brains as exercise does the muscles of the body—(applause). But study must have its aids and facilities—books must not only be accessible, but be available at the moment when wanted, otherwise precious time is lost, and the train of reflection and verification may be interrupted, and possibly abandoned. Libraries, therefore, are attached to all great academical institutions, and their utility is proportioned to the readiness with which they can be used. It is not at a fixed hour, for a limited time on one day in the week, but daily for several hours, that they should be accessible, otherwise these guides and instructors might almost as well be buried in the mounds of Nineveh, with the arrow-head-engraved alabaster volumes of Sennacherib. If it be objected, that the risk of loss and damage render stringent precautions necessary, not only for the access to, but for the issue and loan of, books, the reply is, that it were better loss and damage should be experienced than that the con-

tents of books should be lost to the minds of students—(applause). But it does not necessarily follow that there should be either loss or damage. In University College, London, the visitor can seldom walk into the library without finding numerous students seated at the tables in the different departments. I have also before me returns from several Free Libraries, in which indiscriminate access is granted to the public, the chief readers being labouring men after their daily toil, and the following are some of the results :— On the 9th January last, the Marylebone Free Library, in London, was opened gratuitously to the public ; and the number of persons who took advantage of it during the first three weeks were respectively—824, 1399, and 1508—total, 3731 ; and the books put into the hands of strangers were respectively—814, 1348, 1508—total, 3665. From a Parliamentary Return, from September, 1852, to January, 1853, in the Manchester Free Library, 33,094 volumes in the reference department were consulted, and 37,252 volumes were lent, the daily issue averaging 558 volumes. A later Return, for eighteen months, which I have received from Sir John Potter, and which brings it down to this day, gives 103,529 volumes in the reference department, and no loss ; and 122,975

in the lending department, and only 5 volumes lost. In the Free Library at Liverpool there are 12,000 vols. In the Salford Free Library there are 10,794 volumes, and the visitors to the reading-room in 1852 were 106,200! But the different practice of Continental nations need make us blush. Munich has 17 public libraries, into which every one may enter and read. In London there are 500,000 vols. accessible to the public, or 22 vols. to 100 souls. But, in Paris, we find the proportion to be 160 vols. to every 100 souls, or seven times better than London; and, if we go to Berlin, 182 vols. available to every 100 souls, or eight times better than London; in Catholic Florence, 317 vols., or 14 times better than London. In Copenhagen there are 467 vols. available to every 100 persons, being 20 times better than London; and in Dresden, 490 vols., 21 times better; in Munich, 780 vols., or 32 times better than in London. If, therefore, the operative can be trusted with the use of books, under proper surveillance, the students at Universities—(I am not addressing myself particularly to those of Marischal College)—who can mostly give the guarantee of householders, or are held in check by enjoying bursaries, or by the personal knowledge of the Professors, might well claim to have

that confidence placed in them which is not denied to an operative at a Free Library—(applause). It has been my duty to look over the three Reports of the Royal Commissioners who, at different times within the last thirty years, have visited the Universities of Scotland. In the Report of October, 1830, some doubt is expressed of the advantage to the progress of real learning by means of the poorer bursaries, owing to these connecting with the University students from a class of society who only learn as long as they hold a bursary. I question the soundness of these doubts, for, from personal knowledge, I can bear testimony, that without the aid of small bursaries the sons of a Scotch professional gentleman deceased, could never have obtained the education requisite to fit them for the position in life suitable to their birth, and which that very education has now enabled them to obtain—(applause). But even from the poorest classes of society, the small bursaries enable ardent minds to pursue courses of study which may lead the possessors to distinction. In illustration of this, I may be permitted to intrude upon the didactic formality of an Inaugural Address an anecdote. I was travelling with post-horses from Glencoe to the head of Loch Lomond, *via* King's Inn and Tyndrum. On

coming to a hill, the postboy, of about seventeen or eighteen, got off and walked by the side of his horses; I got out of the carriage to walk also, and I asked the boy the name of a glen in view. He gave me the Gaelic name, and knowing that terms of this kind were generally significant, I demanded its meaning. I do not know its etymology, sir, said the lad. Its what? replied I. What do you know about etymology? What does the term mean? Etymon is a root, sir, in Greek, and Logos is a word or discourse, said he? I then questioned him further, and found that he had made respectable progress in Greek—that every halfcrown he got in the summer season he spent, aided by a small bursary, in the Humanity and other classes of the University of Glasgow in the winter months, when posting had ceased, and that he had excellent certificates of conduct and progress—(applause). And why should not an humble individual, with such aspirations, tread the same path successfully which led a barber's boy to the Lord Chancellorship of Ireland—the three sons of a saddler at Charing Cross to a Chief Barony, an Indian Judgeship, and the successful command of armies—and the two sons of a poor shopkeeper at Newcastle to the peerage? Honour be to these men; tenfold honour be to those whose

mental vigour and acquirements have made them the architects of an enduring fame—(great applause). And I will express a hope that I see before me some who will take such advantage of the opportunities which this noble Institution offers to them, that they may, like those I have mentioned, be the architects of their own fortune and attain an enduring fame!—(renewed applause.) The Commissioners, however, whom I have already quoted, have reported that the "main defect in the system of the Scottish Universities is the want of adequate motives and encouragement for continued and vigorous application." To this is added—"The evidence shows that too little attention has been paid to the terms on which Certificates have been granted to students; that they are often given as a matter of course, without any adequate record to which the Professor can refer, and when he has no personal recollection of the applicant, and that they are frequently so vaguely expressed that no accurate judgment can be formed of the attainments of the individual"—(hear). And further, that "in all the Universities in Scotland, until very recently, and in some of them even at the present time (that was at the period of the visit), the Degree of M.A., that of B.A. having fallen into disuse, has

been conferred as a matter of form, not being withheld from any student willing to pay the fees —(laughter and hisses)—which has been regarded as one branch of the revenues of the College. In general, there was either no examination, or a very slight one, not calculated to ascertain the qualifications of the candidate. This mode of conferring Degrees was sufficient to lower them in public estimation; they ceased to be objects of solicitude, and in general have been viewed with so little respect, that at Edinburgh and Glasgow comparatively few individuals have of late applied for them"—(hisses). And the Commissioners wind up by saying—"A young man of the greatest talents and the most vigorous application may pass through the complete curriculum of a Scottish University without the means of gaining distinction, or the opportunities of exertion, which can either determine his habits and pursuits in maturer years, or introduce him with the advantage of proved talents into the business of the professions of life." If the honourable distinctions which a student can gain in passing through the curriculum of a University education were of the nature maintained by the Commissioners, there would be strong ground for their assertions. And I will candidly tell you that

some forty years ago, in India, the exhibitors of Scotch Degrees of M.A. and M.D. exposed themselves to ridicule; but the successive visits of Royal Commissioners, and a juster sense of what they owed to themselves, the public, and the reputation of their Universities, on the part of the Professors has, I trust, produced a better state of things—(hear, hear). Your Founder enjoined rigid examinations and a judicious conferring of Degrees. Your own interests, Gentlemen, demand the fulfilment of this injunction. How can a student be without "adequate motives and encouragement" when a testimonial of ability and acquirement is held out to him, which, if the public have confidence in it, serves as a passport to him into every grade of society, and dignifies him in any of the learned and scientific professions. Is not a high Wranglership at Cambridge, or a "double first" at Oxford, an adequate motive and encouragement? Then, Gentlemen, rest assured it should be your earnest desire that the Certificates and Degrees you attain should result from rigid public examination, by parties without personal interest in granting the distinctions, and you will assuredly at all times feel that you are not in "want of adequate motives and encouragement for continued and vigorous application."

A question, which has been debated for centuries, has been brought to my notice by communications both from Aberdeen and Edinburgh—namely, the union of the two Universities of Aberdeen—("Hear," and great applause). An Act of Parliament was passed to effect this object in the reign of Charles I., and the union was considered to subsist in the days of Cromwell; but practically it never took place. It has been repeatedly recommended since by Royal Commissioners; particularly by those of 1826 and 1830—1836 and 1837. Two distinct codes of rules were given; by the first the two Universities were absorbed into one; by the second the two Universities remained distinct as Colleges, under a common University government, upon the principle of the London University. To one of these propositions Marischal College gave its assent; but to both, in January, 1834, King's College gave an emphatic rejection—("Hear," and hisses). I will not stay now to enter into any argument upon the question, but shall confine myself to the simple assurance that, in the exercise of any power or influence which my office may give to me, I shall be guided entirely by the wishes of Marischal College—(loud applause). A few words may be expected from me on the subject of Rec-

torial Courts. Their object is the general superintendence and government of the University, as stated by the Royal Commissioners, involving also an appellate jurisdiction. The Founder contemplated, I believe, three visitations annually, by the Chancellor, Rector, or Dean, but I understand they have been like

Angels visits, few and far between

—(laughter). The last Courts were held by Mr. Hume—(applause)—on the 14th November, 1825, and by Sir J. M'Gregor on the 31st July, 1826. It may be legitimately inferred that this infrequency is owing to the praiseworthy subordination of the students, and the harmonious working of the administration; and I sincerely trust, during my tenure of office, there may not be any call for the exercise of its powers; but I accept of no office, the duties of which, agreeable or irksome, I am not ready at all times to perform—(great applause)—and, at whatever inconvenience to myself, you shall find me prepared to hold Courts, upon reasonable grounds expressed in writing, after the local authorities have been properly addressed—(a laugh and applause). You are no doubt aware that the recent Act of Parliament for the government of India has withdrawn

from private patronage all nominations to the Civil Service in India, and to the Military Medical Service, and has thrown these open to public competition; for, by the Act, as I understand it, you can insist upon being examined for admission to Haileybury College, and may obtain a Military Medical Commission in due time. The youth of the United Kingdom, therefore, have many and valuable prizes to be won by study. I have not any Medical appointment to bestow, but, Gentlemen Alumni, in testimony of the interest I continue to take in your prospects, and to give a trifling additional stimulus to your exertions, if it shall please the Great Disposer of events to spare me until November next, I shall offer a Commission in the Indian Army to the first prizeman in Mathematics, Natural Philosophy, Natural History (in the sense in which I have explained its application to instruction), Biblical Criticism, and a reasonable acquaintance with the Classics. He will also have to produce certificates of considerable progress in Military Drawing and Geology, and his conduct must have been unexceptionable. Finally, I repeat to you my warm acknowledgements for the dignity you have been pleased to confer upon me. I pray your success in life and individual happiness may be commen-

surate with the virtuous aspirations with which you start on your journey, reminding you that, although you may be always learners, you will have to exclaim, in the decline of your days, with Newton, that you have, indeed, been standing upon the shore, picking up a pebble or a shell, but that you have found the sea of knowledge unfathomable—(loud and protracted applause, amid which the Lord Rector resumed his seat).

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